2:Métraux--133 E-5 (1930-1931) 1935. 1936 SP24 Uru SP24

Carangas-
Chipaya

Plate XII

*296
291
392
516
554

A. —Festival of Candlemas: libation to a banner.

142
291
302
342
351
516

B. —Čipaya women feasting the day after a festival.

Smithsonian—136 U. S. (1930-1931) 1935, 1936 9724 Unv 9724

A.—Old Chipaya woman and her daughter.

B.—Chipaya woman spinning.

C.—Chipaya woman.

D.—Chipaya Indian dressed in a camiseta.

2:Métraux--287 E-A (1930-1932) 1930.1936 3F24 Un 3F24

Cayapa
Chipaya

/204 cont./

Intelligence, character, and morality

133 Every consideration of the character of a human group, no matter how small, demands closer contact with the individuals than that which I was able to maintain with the Čipaya. The impossibility which I experienced in most cases of being able to communicate directly with them especially was an obstacle to my observations. The judgment that I make of the Čipaya is hence necessarily summary and without scientific grounds. The Čipaya inspired in me more disgust and antipathy than pity. Neither by their physique nor by their disposition did they draw the affection which the ethnographer /205/ from postcolumbian hour would be prone to offer them. Their
●192 features are heavy and thick and only a few individuals, products of mixtures with their neighbors the Aymara, present the handsome profile with the curved nose characteristic of the conquering race of the Bolivian Altiplano. Their short and thick-set body is made even heavier by the thick woolen clothing with which they cover themselves. Only their slender well-formed legs are pretty to see when coming
[526] à cives. Their complexion would not be so dark if they would consent at least once in their lives to wash. The filth and the rags which cover them accentuate even more the wretched and miserable appearance of this group of human beings.

197 Intellectually the Čipaya are on a rather low level: they have a dull and narrow mind and visibly feel an aversion to any coherent
[526] mental effort. Without fantasy and without imagination, they have for their total literature only a few insipid and short tales, which anyway seem to be Aymara in origin. Some women are an exception to this rule and struck me by a certain vivacity in their character and intelligence. Two or three young people also appeared better endowed than the average member of the tribe.

197 The Čipaya nourishes no ambition, and the desire for any
467 worldly gain cannot draw him out of his apathy. His movements are slow and measured, his ability to remain motionless is without limits. He seems to pursue constantly an internal dream which is always the

Plate I

A. Young Čipeya girl

B. Čipeya couple in Sunday

C. Čipeya women come to draw water from a canal and fi[illegible] under a storm.

D. Little Indian girl holding a piglet.

A. Little boy 13 or 14 years old, an excellent specimen.

B. Young Ojibwa woman.

C. D. Ojibwa women.

Smithsonian-224 E-5 (1930-1931) 1930, 1936 8924 thru 8924

Plate V

A. Cupeño woman leaning against a wall and treading grain with feet, to husk them.

B. Cupeño woman grinding.

C. Cupeño woman weaving.

D. Treadle loom for weaving made of cactus wood.

4. Manuel Inta, 80 to 90 years old.

5. Carlos Kispe, Uro-oymara. 40 to 50 years old.

6. Lam Inta. 40 to 50 years old.

7. Lam Inta. 40 to 50 years old.

8. Tomas Inta. 50 to 60 years old.

9. Tomas Inta. 50 to 60 years old.

/197 cont./

Besides these 11 subjects, who considered themselves as pure Ure, three Ayrnara women living with some Ure had settled in the village with five children.

The concept of pure Ure is completely arbitrary; its value is more social than racial. At all times adoption in various forms made the incorporation of a subject of another origin into the group possible, and he was from then on considered a true Ure. This was the case with an Ayrnara child, whom we, of course, dropped from our list.

Children of an Ure mother and an unknown father were considered pure Ure.

One of our informants, Carlos Coya, was himself, as we have seen, a "without father." Although considered an Ure, all his physical and mental characteristics clearly distinguished him from the other members of the group.

The Ure considered Ayrnara women here as neighboring villages and their children, even if born of Ure fathers, as foreigners. This matrilineal law is interesting to note.

Ayrnara women refused to let themselves or their children be examined. Nothing could persuade the two old Ure women.

We were hence reduced to the most following subjects:

Men

Manuel Ima. An old patriarch 80 to 85 years old. Born of Ure father and mother. White, rather thick hair; beard reduced to a few short hairs, entirely white. Thin lips; a straight-nosed profile. No Mongolian fold. /194/ but the presence of a malo-marginal fold, very distinct, on the far part of the eyelid. Four living sons. Tomas and three others who have left the village; three daughters, among them Anabla and Clarentina, and four dead children.

Tomas Ima, 50 to 60 years old. Manuel's son. Considered pure Ure. No white hair. Thin lips, straight nose. Very marked malo-marginal fold.

[illegible]

/Uru type/

Lazo Inta. 40 to 50 years old. Manuel's nephew. Considered pure Uru. Thin lips. A moderately convex nose, with enlarged alae. Weak marginal fold present.

Andrés Vilca. 30 to 35 years old. Son of Uru father and mother. He is the oldest man in the village. A deeply wrinkled face. Favorite white hair. A few beard hairs, short and completely white. Straight nose, very depressed at the base. Thin lips. Very marked male-marginal fold.

Luis Vilca. 20 to 30 years old. Tall, 174 cm., contrasting with the other members of the group, of medium height. Son of Uru father and mother. Some white hair. Some beard hair, short and white. Relatively large head. Slightly convex nose. Not very accentuated male-marginal fold.

Carlos Kispe. 40 to 50 years old. Son of Uru mother but of unknown father. He shows unquestionable signs of crossbreeding with elements of Andean race. Brachycephalic, strongly hypsicephalic, eurymesopic, and mesorrhinic. He clearly stands apart from the other members of the group. His much more active nature and his more lively type of intelligence accentuate this difference still more. Straight nose, male-marginal fold present.

Women

Antonia Inta. 30 to 35 years old, niece of Manuel Inta (?), considered a true Uru. An attractive, energetic person. Low forehead, straight nose, depressed at the base. A well-marked male-marginal fold. Four children, ages to 15 years old.

Celestina Inta. 35 to 40 years old, daughter of Manuel Inta, considered /Uru/ as pure Uru. An agreeable, energetic person. Moderately convex nose. Accentuated male-marginal fold.

Andrea Inta. 40 to 50 years old, daughter of Manuel Inta, considered true Uru. Coarser type than the previous ones.

Brazilian-ms D.S-1 (1808-1964) 1949 SF24 Uru SF24

[illegible] have impressed on the base, a slightly convex profile. A very ornamented male-daughter fetish.

List of the Population

The men:

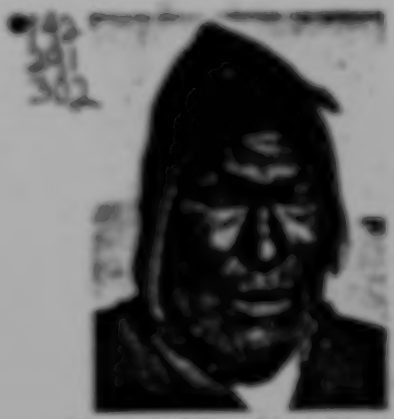
Manoel, Inta. 60 to 80 years old.
Tomaz Inta. 30 to 40 years old. Manoel's son.
Luis Inta. 40 to 50 years old. Manoel's nephew.
Andrés Vila. 30 to 35 years old.
Luis Vila. 40 to 50 years old.
Carlos Kiape. 40 to 50 years old (characteristics of an Uru-Aymara half-breed).

The women:

Santusa Inta. 30 to 35 years old. Manoel's niece.
Clitorina Inta. 35 to 40 years old. Manoel's daughter.
Andrés Inta. 40 to 50 years old. Manoel's daughter.
Justina Vila. 30 to 35 years old.
X . 50 to 60 years old.
Y . 60 to 85 years old.

The children:

Francisco Inta. masc., 14 to 15 years old. Santusa's son.
Sabina Inta. fem., 12 to 13 years old. Santusa's daughter.
Angelita Inta. f., 11 to 12 years old.
Jesus Inta. m., 9 to 10 years old. Santusa's son.
Juliana Vila. f., 5 to 6 years old, daughter of Justina Vila and Luis Inta.
Esteban Vila. m., 4 to 5 years old, son of Justina Vila and Luis Inta.
Francisca Vila. 3 to 4 years old, daughter of Justina Vila and Luis Inta.
[illegible] Miguel Salinas. m., 4 to 5 years old, orphan.
Miguel Kiape. m., 3 to 4 years old, half-breed, son of Carlos Kiape.



10. Luis Vila. 80 to 90 years old.

11. Luis Vila. 80 to 90 years old.

12. Andrés Vila. 90 to 95 years old

13. Andrés Vila. 90 to 95 years old.

Holland--el D.F. 1 (1918-1964) 1949 M'24 Uno M'24

Plate 19

14. Samma Inta. 30 to 35 years old.

15. Samma Inta. 30 to 35 years old.

16. Andres Inta. 40 to 50 years old.

17. Celestina Inta. 35 to 40 years old.

4/Volland--11 D.D-6.9 (no date) 1910-1960 10'26 thru 10'28

[19th Century]

[96] [97] [98] /96 cont./ There is another Pueblo four leagues east-west of Challacollo called Tolena, whose Indians are resplendent, skillful, courteous.... these Indians came from other Provinces and the Inca settled them there, to become masters of those Urus, but he could not (as neither could the religious) use soap to whiten an Ethiopian; they are somewhat less crude, but they are still without breeding....

[99] ...How many times did our religious, at the peril of their lives (owing not to the depth of the water but to the thickness of the totora) go to save Indians of over 30 and 40 years of age who were unbaptized and who had never come to a town.... [100] Their idolatries are to worship the sun and this lake.... They [101] are inclined to steal...they are wolves because they will eat a raw sheep and they wear the nail of the right thumb so long and so sharp /37/ that they can tear it up without need of a knife....For years I heard it said in that Province, like a refrain: "From the Uro Indian, no man is safe...../Translated from the Spanish./

(Ibid., I, 650-651.)

[101] [102] In the second volume La Calancha mentions the Uros of Titicaca under the name of Ochozumas. These Indians were centered in the totora beds of the Desaguadero /"outlet"/ and on the small island of Similiake.

[103] [104] [105] ...They are lords of this totora bed, they have it all defiled, and they have made passageways, and hidden paths throughout, and they set deadly ambushes for those who, unaware of the hidden spot, dare to enter the totora bed, as we shall see later. These Ochozuma Indians, in the safety of this cover, have dared in former years to commit great misdeeds, robbing, laying waste neighboring pueblos and ranches, stealing livestock, clothing, and whatever else they could lay their hands on. These last few months their audacity has been great, they made forays openly and in the light of day, into the pueblo of Guaqui, seat of the corregidor of the Pacages, so that the region was terrified, and the royal road of these realms was unsafe..../Translated from the Spanish./

5:La Barre E-5 (1937-1938) 1946
SF24 Uru SF24
Chipaya

PLATE 117.—**Uru and Chipaya Indians.** *Top* (*left*): *Uru* man making a mat. *Top* (*right*): *Chipaya* man. *Bottom* (*left*): *Uru* man holding a fishing net. *Bottom* (*right*): *Uru* man. (Courtesy Alfred Métraux.)

[P. 582-E]

5:La Barre, E-5 (1937-1938) 1946
SF24 Uru SF24
Chipaya
291
302
142

[342]

PLATE 118.—Chipaya women. (Courtesy Alfred Métraux.)

[P. 582-F]

mezcla con los kollas, puesto que se encuentran tipos de rasgos característicos de este grupo.

Aparte de sus actividades agrícolas y pastoriles, el rasgo más sobresaliente de este pueblo, es su religión que, si bien básicamente no difiere mucho de las creencias y ritos aymaras, se ha conservado en estado más puro. Su idolatría se caracteriza por la veneración y deidifi-

142
291
302

Mujer Indígena Chipaya.

cación principalmente de los accidentes geográficos como son las montañas, los ríos, las piedras, etc. Y aún parece haberlos impresionado la torre de la iglesia, a la que denominan *Mallku Mayor* en el pueblo. Asimismo, desparramados en la población y sus alrededores, se encuentran pequeñas torrecillas o adoratorios llamados también *Mallkus*, que representan indistintamente, demonios y santos de la Iglesia.

Habiendo tenido el privilegio de convivir durante casi un mes con los chipayas, creemos encontrarnos en la obligación de dar algunas recomendaciones a las entidades gubernamentales que corresponda, en vista de la situación real en que se encuentra este valeroso pueblo que

[Spanish text continues on P 218]

7:Ruiz Camacho J -3 (no date) 1960 SF24 Uru SF24
Chipaya

142
Ag1
Ru3

Features, hair style, and cap of this Chipaya mark him as different from Aymara

[P. 21-C]

Iru Itu
8: Fain T-5 (ca. 1954) 1955 SF24 Uru SF24

Fig. 1: The Uru lady who by unanimous consent had taken upon herself the role of local parliamentary candidate.

8:Fain T-5 (ca.1954) 1955
SP24 Urn SP24
Iru Iru
346

Fig. 2: The village church.

115
124
142
291

Fig. 3: Our leading lady and her mother, who was perhaps the oldest human being I have ever seen.

[P. 306-A]

8:Fein T-5 (ca.1956) 1955
SF34 thru SF34

Fig. 4:
Ike Ura fisherman.

142
291

Iraq I'm
8. Fein T-5 (ca. 1954) 1955 SF24 Ura SF24

Fig. 6: Leaning against the wall were two boys 11 or 12 years old.

Iru Itu

8 Fam T-5 (ca. 1954) 1955 SF24 Uru SF24

Fig. 9: The [illegible] who spoke fluent Spanish.

[p. 312]

9:La Barre E-4,5 (1938) 1941
SF24 Uru SF24

gender, know both prefixes and suffixes (but predominantly the latter), and also, in all probability have some forms of incorporation. But more material (texts, etc.) is needed to complete a satisfactory grammatical sketch. Reduplication appears to be not infrequent.

All the Uru of Ancoaqui speak Aymará well, though few of them know Spanish. Aymará influence in vocabulary has been pointed out by Métraux.[11] Spanish influence is second in importance in borrowings, and Quechua a poor third: according to my calculations, in Métraux' vocabulary and textual examples identifiable as non-Uran, of 630 total listings of words, 63 or 10% are Aymará, 20 or 3% are Spanish in origin, and only 8 or 1.3% are Quechuan. Polo (page 479) notes four Aymará, perhaps three Quechua, and fourteen Spanish loan-words in Uru.

Tribal Relations. In any case, long contact with the Aymára is to be argued from the many Aymarisms in Uru culture, though of course nearly all of these are common *altiplano* possessions: the chewing of coca, the use of Aymára-like *gorros* or knitted llama-wool "toboggan-" caps for males, the use of *takia* and *t'ola* as fuel (as with all *altiplano* dwellers, including the whites, although there are unexploited coal beds south of Lake Titicaca), use of the *pinkillu*-flute and other musical instruments, the Aymára-like brush-comb and many other articles of material culture, washing the hair in urine, the Aymára modification of colonial Spanish male clothing, the belief in and interpretation of dreams, some family names (e.g. Quispi, Inta), color-names, and vocabulary in general. Save in religion and other aspects of non-material culture, the Uru, like the Chipaya, is little different from general Aymára-Quechua *altiplano* culture, though because of relative isolation the Uru may have preserved elements of this Incasica culture from pre-Spanish times somewhat better than some of these original groups themselves.

Physical Anthropology. Uru males outnumber the females, and for some time they have been taking wives from among the Aymára. In so long a period of contact with their neighbors of so numerically small a group, much mixture of blood is inevitable; yet the preservation of their language is an earnest of a certain amount of social and biological isolation. Only four family names were encountered at Ancoaqui: Inta, Šalina, Bila and Qispi (for taxation purposes family names are used with Spanish given names), hence inbreeding may have intensified racial features otherwise diluted by the occasional intermarriages with the Aymára. The Uru, particularly the younger individuals, have pleasant almond-shaped eyes, with a distinct

[11] Métraux (JSAP 27), pp. 90–110.

9:La Barre E-4,5 (1938) 1941
SF24 Uru SF24

slant. The skin is definitely darker than that of the Aymára. Wallis (page 155) thought that the foreheads of the Uru were narrower than those of their neighbors, but much of this I believe may be due to the sometimes striking width at the outer corners of the jaw (see for example, Posnansky's Figure 92). The lips are moderately full; the Uru share in the ancient Amerindian habit of pointing with the lips. The teeth of the fish-eating Uru are whiter and appear less carious than those of the *ch'uñu*-consuming Aymára (*ch'uñu* is a preparation of potatoes, with the nitrogenous and liquid matter fermented and frozen and dried out of it). Perhaps because they are fishermen, the Uru are much cleaner than the Aymára and have no such repugnant body odor as they.

The women wash their hair in stale urine, which apparently contains a grease-cutting principle and use an Aymára-type brush-comb in caring for it. The hair, which is of course straight and jet-black, is parted in the middle and worn in two braids back of the shoulder, the ends tied to each other with vicuña- or llama-wool cords so that they do not fall forward when the woman is working or bending over. The men cut the hair very short in quasi-European fashion or cut it in an all-around bang like many of the natives of the Bolivian tropics.

The Uru are shorter even than the short-statured Aymára, so that a European of only moderate height appears to tower over them: the average cannot be much more than five feet for adult males. They do not have the grotesquely disproportionate long torso and short legs of the Aymára; indeed, in spite of their short stature, their legs appear to be well-proportioned and even relatively longer than those of *altiplano* inhabitants in general. The most striking difference from the neighboring Aymára is in the nose: the Uru nose is relatively small, and depressed at the root, while the Aymára nose is unqualifiedly enormous in all dimensions and continues the line of the forehead in many cases.

The bodies of the Uru are sturdy and graceful, but not so heavily and conspicuously muscled as the Aymára; this is undoubtedly due in part to their different modes of life, on the water and on the land, respectively. The younger women are well-formed and attractive by any standards. Even in so small a group I noticed one little girl spin her distaff left-handedly. The Uru appear to be healthier than the Aymára, possibly because of a more varied diet, but they have a skin disease which they call *tututia*. No adequate osteometry or craniometry has ever been done for this group.

Clothing. Anciently, it is said,[17] the Uru "vivian desnudos del todo," but this unsupported statement is flatly incredible to anyone who knows the

[17] In Neveu-Lemaire, *Los Lagos*, p. LXI.